

THE Juvenile Instructor

ORGAN FOR YOUNG LATTER-DAY SAINTS.

HOLINESS TO THE LORD.

NO EXCELLENCE WITHOUT LABOR.

OUT WITH ALL THY GETTING GET UNDERSTANDING. Solomon.

VOL. XVI.

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NO. 70

PAPA'S WELCOME.

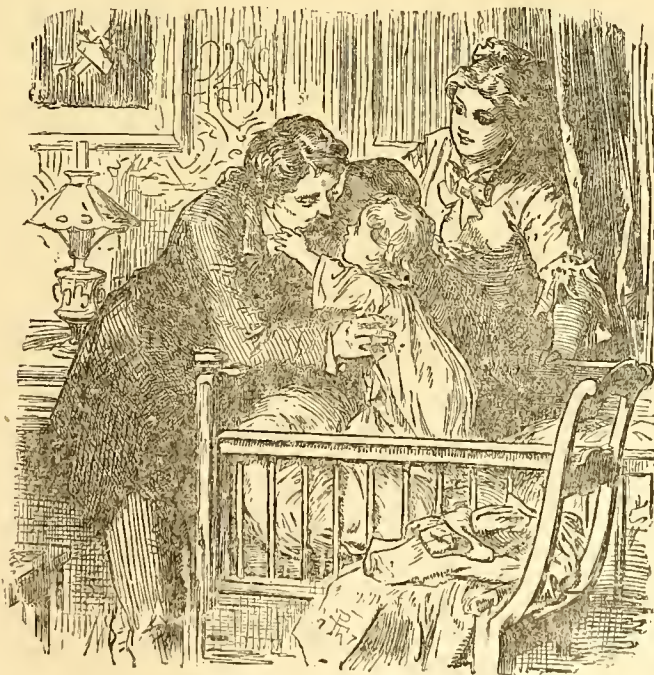
ONE of the greatest pleasures which a fond father looks forward to, through the busy cares and toils of the day, is the welcome which he will receive from his dear children on his return home. The thought of it not only fills his soul with thankfulness to his Heavenly Father for granting him such inestimable blessings, but it makes him forget all the arduous labors of life, and throws around life's path a mantle of sunshine, which brightens up his darkest cares, and helps to make light his heaviest burden.

What joy and happiness fill his heart when his loving pets run to him, eager to receive his kiss, and be made happy by his smile! And how often, when he is perplexed by some anxiety or trouble, and is brooding over the trials of life, feeling there is nothing but sad dissappointments in this existence, are all his cares dissipated by the caresses of some of his darling children who climb upon his knee, play with his hand, kiss his face or do anything else to manifest their affection! Then do the feelings of a wise son of the Lord return to him, and he begins to realize that there is something indeed in this life to make every person happy, if he can only see it.

Nothing is more pleasing than the artless, spontaneous affection of little children; and it should be allowed to have full and free expression in every household.

Children, never be afraid to show your affection for your parents. It is right that you should do so. The Lord did not place that feeling in your hearts to be curbed or stifled. There are a thousand ways in which you can show it. You can make it known not only by caressing them, but also by obeying them, and striving to make them happy.

We have here a picture of a loving household. The father has returned from his work after the time for his children to retire to bed. His loving wife has met him at the door and greeted him with a smile and a kiss, and now comes the welcome of his little boy and girl. They have lain awake in their little cot, waiting for their father's return. As soon as they hear his footstep they are ready to receive his embrace and to cover his face with kisses.



What father could fail to be made happy by such a greeting as this? There is something heavenly about it. No man with natural feelings could fail to appreciate it. With such a welcome in store for him at home, there is no temptation to seek more congenial society elsewhere. There is no desire to spend his evenings away from home, unless duty requires it.

How much more happiness there would be in this world if all mothers and all children could think of this, and act as this mother and these children do!

Children, remember this picture, and when your papa's day's work is nearly finished, be ready to give him a hearty welcome, with a pleasant smile and nice kiss, for in this way

his life will be made happy and he will feel more after the Lord.

But aside from the welcomes received by our papas upon this earth, how many dear children are waiting anxiously in heaven for the time to come when they can meet their papas who are now living, and who had to part with them for a little season? Ah, think of what a rapturous welcome that will be!

Then think of the parents who have died, leaving children here upon the earth whom they are doubtless anxious about.

We are none of us sure that our parents will live long, therefore we should try to make their life enjoyable while they are with us, and live so that we may not be ashamed to meet and greet them in another life.

APACHE INDIANS.

BY LLEWELLYN HARRIS.

THE Apache Indians have kept up a continual warfare against the Mexicans for over 300 years.

The Catholic priests have not been able to convert them, nor have the Spaniards been able to conquer them.

There are no Indians on this continent that have been so long exposed to civilization and Christian influence, so-called, that have maintained so good a state of morals as have the Apaches.

No Indians on the continent know better the art of surprising a foe, making an attack so as to win a victory, effecting a safe retreat, concealing their plans and movements, or of misleading their enemies.

They have been so accustomed to war that it seems to them a necessary part of their existence. They have, accordingly, fought long and desperately.

They have, at one time and another, taken nearly every town in the northern part of Sonora. Many women and children were seized and taken into captivity, some of whom remain with them until the present time, having now no knowledge of their early homes or of their relatives. They are Indians in sympathy, looks and actions.

In the year 1861, all the government troops having been drawn from Arizona, the Apaches took possession of the country, and retained it from that time until 1864, when the greater part of the Apache nation were taken to the San Carlos reservation.

This was done by dividing them one against another. They were also coaxed and given their own terms. But the government has never been able to bring them all to the reservation. Those Apaches who are on the war-path now, are in the mountains of New Mexico.

The Spanish soldiers or priests never seem to have reformed or changed the habits of those they mastered. On the contrary, they were in turn mastered by the Apaches, for those Indians have for ages desolated the borders of Sonora and New Mexico, and other border States of Mexico.

The Apaches, as well as other Indians, have their superstitious ideas. They have their "bugaboos," their good and evil spirits, their visitations of ghosts, and their medicine man, who seems to exercise a general supernatural influence over them.

One of their beliefs is, that when one of their tribe dies his spirit ascends with the smoke of his funeral pyre, and is wafted to a cave. From the cave the spirit of the departed sometimes enters the body of a coyote or a nobler animal, according to his rank. But the spirits do not stay in the bodies of animals all the time, for the spirits of some of their dead chiefs are sometimes seen by the medicine man. This is looked upon as a good omen, and portends a successful hunt or a bountiful supply of Mexican ponies and women, to be subsequently stolen from the valleys of Sonora or New Mexico.

They believe that the spirits of good men have a care over the living, also that bad spirits enter men and women and

make them sick. Four or five medicine men have sometimes to sing two or three days to drive the evil spirit out of someone that is sick.

When they fail to effect a cure and the sick person dies, they believe that somebody has bewitched the sick person, and many a poor victim is annually sacrificed on suspicion of this crime.

Their medicine men are well paid for their services, but if ill success follows their practice, they are killed.

The Apache women are virtuous, true to their husbands, and are zealous for their cause in war. They are cruel and unrelenting to captives taken in battle, and seem to be as hostile to innovations being made in their customs as the males are.

The Apaches are good hunters, and live in great part on game, with which their country abounds. They also eat different kinds of fruits, mesquite beans, etc.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 99.)

IT is related concerning a wonderful clock which once stood in the tower of Strasburg cathedral, that it was constructed by an old clockmaker, who came from a far distant land at the solicitation of the magistrate of Strasburg, for the express purpose of performing this work.

After a number of years the old mechanic succeeded in his task, and had the satisfaction of seeing his invention admired by all classes of people.

Not only did it give the time of day, but also the day and month of the year. A globe representing the earth was also attached, and the motions of the earth, sun, moon and stars were shown. Many other curious and remarkable peculiarities were connected with the work, which caused it to become known in distant countries, and many persons came to view the great curiosity.

The magistrate who had caused the clock to be erected, was naturally very much pleased to know of the fame which was attached to the invention, and the desire gained possession of him that no other city should have its counterpart.

He therefore inhumanly sentenced the aged inventor to have his eyes put out, in order to prevent him constructing another similar clock. However, he dared not attempt to have such a horrible deed carried into execution without a plausible excuse, as the man had already gained the love of the people, and honors of every kind were bestowed upon him.

The ungrateful magistrate, therefore, accused the aged mechanic of having had assistance from the devil in the accomplishment of his work, and, as this accusation became known, the superstition of the people caused them to acquiesce in the execution of the terrible sentence.

Before the sentence was carried out, however, the condemned man asked permission to ascend the tower once more, as there was one small repair needed in the works of the clock, and no person but himself could do it.

This request was granted, and after filing and working some time he declared the necessary repairs to be completed. Immediately after this his eyes were put out, and the old man saw the light no more.

Not long afterwards the clock ceased to move, and then, already too late, the magistrate surmised that the inventor

had destroyed his own work. Such was really the case, and the words of the old man, that no one would be able to set it in motion again, have been fulfilled.

I now concluded that I had seen enough of Strasburg for once, and therefore took my departure for Basel, at which place I had some little business to complete before returning to Bern.

This city contains nearly 50,000 inhabitants, and, although not very beautiful, it possesses a very nice situation, and is one of the principal cities of Switzerland.

This city is first mentioned in history in 374, A. D., under the name of Basilea, and is supposed to have been founded by the Romans.

Prosperity exists here; and this is readily accounted for in the fact of the excellence of the city's location for traffic with France and Germany.

The inhabitants are also very industrious, being engaged largely in manufactures as well as other industries. One of the staple products is silk ribbon, which is exported to all parts of the world.

Basel proper lies on the left bank of the Rhine River. A part of the city, however, called Little Basel, lies on the right side, and several bridges span the stream, thus connecting the two parts.

The principal building to be found here is the imposing and somewhat picturesque cathedral, with its two lofty and conspicuous red sandstone towers. The original building was once almost entirely destroyed by fire, and, after being rebuilt, an earthquake demolished all but a small portion.

Notwithstanding this second catastrophe, it was soon restored during the fourteenth century, since which time it has remained unchanged, excepting such changes as are caused by age.

A great council of five hundred clergymen was held in this cathedral in the fifteenth century, to endeavor to bring about a change for the better in the religions which at that time existed, and more especially to break the great power which the pope at that time possessed. The council labored almost incessantly for eighteen years, but finally concluded without having accomplished the object for which they assembled.

It is related that, for a number of years, the Basel time was one hour ahead. Tradition accounts for this in the following manner:

At one time, Basel was besieged by an army of considerable size and power, but on account of the excellent fortifications of the city, no victory could be gained by the besiegers.

After several years some of the inhabitants became dissatisfied with their confinement, and therefore made agreement with the enemy to assist them in the capture of the place by surprise.

The time set for the execution of the well-concocted plans, was as the city clock struck the hour of twelve, at night. Everything was in preparation, and the hour of midnight drew near.

A few moments before the time, however, the old clockman accidentally heard of the preparations which had been made, and of the time appointed for the carrying out of the same. There was no time to inform the commander of the condition of affairs, nor even to warn the guards of the approaching danger.

Hastily the old man collected his thoughts, ran to the clock which was on the point of striking, and moved the hands, so that the clock instead of striking twelve, struck one.

The army outside and the traitors inside the city, upon hearing this hour strike, were thrown into confusion, they supposing that the appointed hour had already passed.

The old clockman, however, hastened with all speed to arouse the commander and guards, so that before the plotters had other plans arranged the besieged were prepared for an attack, and were enabled to drive back the assailants.

Shortly afterwards the enemy gave up the siege, as they became tired of its duration.

In commemoration of this event, it was ordered that all the clocks in Basel, instead of striking twelve when that hour arrived, should strike one.

One peculiarity which attracted my attention in this city was, that in passing through one of the principal streets, on both sides of which were nice large dwelling houses, I noticed that all the windows and doors were boarded up, reminding me of our mode of closing up the stables during winter, in Utah.

I was at a loss to know how to account for this noticeable feature, but upon enquiry, I learned that these residences belong to the wealthier classes, who, during the warm season of the year close their houses, and spend their time either in traveling or in some nice country resort.

A number of rich Jews are residents of Basel, and the city itself is considered the richest one in Switzerland.

(To be Continued.)

OUR OPPOSERS.

BY H. G. B.

WE Elders, in our travels and labors as messengers of life and salvation to the people of the Christian world, have to encounter a vast amount of prejudice and opposition from nearly all classes of society. But more especially does it come from those members of Christian society who pretend to be preachers of the gospel.

It has often been a matter of wonder and surprise to me that they should manifest so much hostility to principles and doctrines that are established by abundant evidence from the scriptures, which they all profess to believe.

When we preach the faith once delivered to the Saints, which, through St. Jude, we are commanded to contend for, and which faith is the same and only "one faith" which Paul alludes to in his letter to the Ephesians (iv. 5), they are not willing to receive it, and they and many of their followers cry out "Mormon delusion."

The repentance we preach is equally distasteful to them, because it means to forsake our sins—to break off from them—to cease to sin, and to work the works of righteousness. They also object because we have no "mourner's bench" nor "anxious seat" nor "confessional room," nor any cut-and-dried experience to be given in. They seem to think these doctrines of men ought to be mixed in, and because they are not, as we preach repentance, they cannot receive it.

Again, when we come to the ordinance of baptism, some are not pleased with our mode of performing that ordinance. Those who are satisfied with the Bible mode are not pleased with the object of baptism, namely "remission of sin"—the object, according to the Bible. Those who are satisfied with the mode and purpose of that ordinance (a very few indeed), are not willing to admit that the man officiating should have authority from God to administer it.

Then, when we advance the ordinance of the "laying on of hands," although one of the plainest Bible ordinances, the whole of the Christian world will unite in rejecting it.

They are also equally united in rejecting apostles, prophets and new revelation, together with the gifts of the Holy Ghost, namely, the gifts of healing, tongues, prophecy, miracles, etc.

For believing, preaching and practicing the foregoing doctrines and ordinances, and enjoying the blessings thereof, we have been robbed and driven from our homes many times, and our Elders have been persecuted and driven from city to city, turned out of churches and school-houses, many times mobbed, and sometimes killed.

All these, and many other indignities too numerous to mention, have we suffered at the hands of so-called Christian ministers, and those whom they could influence, because we believed in the Bible, and taught and practiced the plainest truths contained in that sacred book.

Yet am I fully satisfied that these priests, as a rule, are convinced of the truth of our doctrines. They really know that every principle, every doctrine, every ordinance and every blessing that we contend for and preach, is fully and clearly sustained as the great and only plan of salvation, by that sacred record, the Bible.

Being fully persuaded as to this fact, we can better understand why they are so averse to a free and fair discussion of our principles of doctrine, allowing the Bible evidence to decide between us. The priests and many of their most prominent members, have almost invariably avoided us. They have acted as though they were really afraid to meet us, or to remain in our company.

I have been a missionary the most of the time for thirty-five years, and I can say truthfully that there is not one of them in a thousand but would avoid entering into any conversation with us on any religious subject. They have refused to stay over-night at the same house, or to take dinner at the same place with us.

Many of them have attended meetings that I have held. I always asked them if they had anything to say before closing my meeting. Not one in a hundred ever responded.

Their friends have urged them to meet us. We have baptized their members by the hundreds, and they (the priests) have stood off and cried "delusion," but were scarcely ever brave enough to meet us with the Bible.

We are ready to ask, Why this aversion to meeting us? Why this fear and dread of "Mormon" Elders?

I will tell you. Whenever and wherever one of our Elders raises his voice in defense of the great latter-day work, there is a spirit that accompanies his words to the hearts of those that hear him, with such convincing force, that the honest seeker after truth is satisfied that he is a servant of God bearing the great message of salvation.

But the wicked are filled with wrath, though all the same convinced of the truth of the message, for they realize that they have met with a power that the world cannot cope with. Thus fear and dread takes possession of them.

As far as the sound of our voices will reach, as far as a true report of the great latter-day dispensation can penetrate to the nations, to the kings, emperors, and all rulers, with their priests and people, this convincing power of God goes with it, carrying conviction to the hearts of all. But with this conviction to the hearts of the wicked, there also goes a spirit of fear and dread.

And well they may fear if they reject it, for "Mormonism" (as it is called), is the stone of the mountain (*Don. ii. 45*) cut

out without hands, that will yet fill the whole earth. And as it rolls forth, it will break in pieces and destroy all error, all unrighteousness and misrule, and fill the world with the salvation of our God.

SWORDS AND HELMETS.

OF very ancient pattern are the swords and helmets shown in our picture. They may have graced the person of some Ninevite sentinel, some Babylonian guard, or even Roman legionary; but now they are only fit for a museum, to be examined as curiosities, or used to point a moral or adorn a tale.

Ever since sin came into the world men have fought with men. The first man who suffered the penalty of Adam's transgression in Eden, died a violent death. Abel fell a victim to the wrath of his brother Cain; the first blood spilt was righteous blood, the blood of one holding the Holy Priesthood, with the power to offer sacrifices to God as a similitude of His Only Begotten Son, full of grace and truth.

So on from that day to this there has been war, contention and strife. Even those who have loved peace have had to buckle on the sword to protect their rights and their liberties against the turbulent, the bloodthirsty and the aggressive. Some, rather than do this, have unresistingly met bloody deaths at the hands of wicked men.

So fell many of the ancient apostles and prophets, and other servants of God. Sometimes they have fallen by the thousand, as in the case of the people of Anti-Lehi-Nephi, who, rather than resist the bloodthirsty Lamanites, and still more savage Nephite apostates, calmly met death without the least resistance, even without a murmur; they praised God while they fell.

They had buried their weapons of war deep in the earth when they received the message of the gospel, and they were determined that no temptation should induce them to again use these weapons against their fellow men. They feared that if they broke their covenant, they might once more become filled, as in former years, with the spirit of bloodshed, and then, most probably, their swords would not be again made bright by the cleansing blood of the crucified Savior.

Their's was a holy resolution, and nobly they adhered to it. They lost their lives on earth, but gained eternal lives in heaven. The account of these fearful massacres of Christian believers can be found in the record of Alma, in the Book of Mormon.

The spirit of anti-Christ is the spirit of destruction. As Cain, tempted of Satan, slew Abel, so to-day, men tempted of the same spirit, seek the lives of the Saints. Why they do not succeed is simply because they cannot. God will not permit them. The lives of His Saints are precious in His sight. Their trust is in Him. He is their sword and their shield, their helmet and their buckler.

The wicked will slay the wicked, but the Saints will stand in holy places; as Saviors they will stand upon Mount Zion. Their's will be the victory, but it will be in the blood of the cross.

Sometimes the people of God have been commanded by Him to resist their enemies. Their cause was just, they were



not the wrong-doers, and they were justified in defending their homes.

It was so with ancient Israel in the days of Moses, Joshua, Gideon and others, and of the ancient Nephites under Mosiah, Benjamin, Alma, Moroni, Helaman and other warrior prophets. But without God's command His people are not justified in war, neither sanctified by human bloodshed.

HISTORY OF THE CHURCH.

(Continued from page 98.)

KIRTLAND continued to be President Young's home until near the close of 1837. He was constantly employed in the duties of his calling either at home or abroad. His missions were frequent, and he was successful in his ministrations among the people.

During the times of darkness and apostasy at Kirtland, his constant testimony was that Joseph Smith was a Prophet of the Most High God, and had not transgressed or fallen, as apostates declared.

He stood close by Joseph at these times, and with all the wisdom and power God bestowed upon him, he put forth his utmost energies to sustain the Prophet and unite the quorums of the Church.

On these accounts he was hated by the apostates and all the enemies of God's kingdom, and they threatened to destroy him. So great was their fury against him, that he was under the necessity of leaving Kirtland on the 22nd of December, 1837.

The Prophet Joseph also had to flee from Kirtland about the same time, because of the spirit of mobocracy which prevailed among the apostates.

One incident connected with this journey we will relate. Brother Brigham had reached the town of Dublin, Indiana, when the Prophet Joseph came along. After he had been there a short time, he addressed Brother Brigham Young as follows:

"Brother Brigham, I am destitute of means to pursue my journey, and as you are one of the Twelve Apostles who hold the keys of the kingdom in all the world, I believe I shall throw myself upon you, and look to you for counsel in this case."

At first he could hardly believe the Prophet was in earnest, but on his assuring him he was, he said:

"If you will take my counsel, it will be that you rest yourself and be assured, Brother Joseph, you shall have plenty of money to pursue your journey."

There was a brother named Tomlinson living in that place, who had previously asked Brother Brigham's counsel about selling his tavern stand. He told him if he would do right and obey counsel, he would have an opportunity to sell soon, and the first offer he would get would be the best.

A few days afterwards Brother Tomlinson informed him that he had an offer for his place.

He asked him what offer he had. He said he was offered \$500 in money, a team, and \$250 in store goods.

Brigham Young told him that the hand of the Lord was in it to deliver the Prophet Joseph Smith from his present necessity.

His promise to Joseph was soon verified. Brother Tomlinson sold his property, and gave the Prophet three hundred dollars, which enabled him comfortably to proceed on his journey.

In leaving Kirtland, Brother Brigham forsook property which was worth in those days, when money was of more value than it is to-day, \$5,000. This means he had accumulated by his own hands' labor, notwithstanding he was absent so much on missions. He was industrious, economical, and managed his affairs well, and the Lord prospered him.

When he first reached Kirtland times were hard, employment was scarce, and pay was difficult to obtain. Others whom he knew, and who went about the time he did, would not stay in Kirtland, but went to the neighboring towns where they could get better pay. But he would not. He had gathered to build up Zion and to devote himself to the work of the Lord, and he was resolved to stay in Kirtland.

By taking this course he had made a handsome property for those days, while those who had gone elsewhere had not been prospered as he had been.

He was fortunate in securing considerable land in Caldwell County, Missouri, where the Saints were then settled. But he was not permitted to enjoy the fruits of his labors. The spirit of mobocracy began to rage in Missouri. The authorities of the State set the example of persecution, and most of the officers, from the governor down, were united with the mob to rob, drive and kill the Saints.

Although there was so much opposition and persecution carried on against them in Missouri, Brother Brigham has stated that he never knew one of the Saints to break a law while he was there; and if the records of Clay, Caldwell or Daviess Counties had been searched, not one record of crime could have been found against any member of the Church; this was the case also in Jackson County, so far as he knew.

From this it will be seen how little excuse the mob and its leaders had for the commission of the dreadful outrages they inflicted upon the Latter-day Saints.

Brother Brigham left Missouri with his family about the middle of February, 1839, and repaired to the State of Illinois. He was at this time the President of the Twelve Apostles; of the two who were his seniors in that body, David W. Patten had been killed by the mob, and Thomas B. Marsh had apostatized.

The Prophet, his brother Hyrum and Sidney Rigdon being in prison in Missouri, great responsibility rested upon Brother Brigham in giving counsel to the Saints, and in dictating affairs.

He counseled the Twelve to place their families in Quincy for the time being; but he looked for the Saints to move northward, and advised them to purchase land on the opposite side of the river from the site where Nauvoo was afterwards built.

(To be Continued.)

CEREMONY AMONG SAVAGES.—Disraeli, in his "Curiosities of Literature," has some curious remarks on the customs of different nations in their modes of salutation. The Philippine Islander, he says, in saluting a friend, takes hold of his hand or foot and rubs it on his own face. The Lapland salutation is even more peculiar; when they meet they rub their noses together. A traveler named Houtman tells us that to be polite in the islands situated in the straits of the Sound is a matter of considerable difficulty, and then he describes his own reception: "They raised my left foot, which they passed gently over my right leg, and from thence over my face."

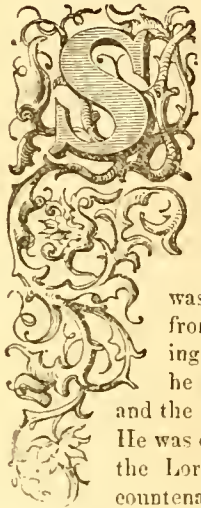
An Ethiopian takes the robe of another and ties it about his own waist, so that he leaves his friend half naked.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, MAY 15, 1881.

EDITORIAL THOUGHTS.



SAMUEL, the prophet, after the transgression of Saul, king of Israel, was commanded to go to Bethlehem, to the house of Jesse, to select one of his sons, and anoint him king in the place of Saul. After he had called Jesse and his sons together, he looked on Eliab and said, "Surely the Lord's anointed is before him."

It is reasonable to suppose that Eliab was a man of fine presence and kingly bearing, from this expression of the prophet concerning him. Samuel was a good judge of men; he had had considerable experience in his life, and the presence of this young man impressed him. He was doubtless every inch a king to look at, but the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Seven of the sons of Jesse passed before Samuel, but the Lord had chosen none of them. Samuel said to Jesse, "The Lord hath not chosen these." They were all, doubtless, men of fine appearance, but the Lord had looked at their hearts and they were not His choice for king. Samuel then asked Jesse if these were all the sons he had.

He replied that he had one more, the youngest, and he was out keeping sheep.

The prophet told Jesse to send for him. He was brought in. It was David, who afterwards became so famous as the king of Israel, and whose son the Savior was called. He was ruddy and had a beautiful countenance and was goodly to look upon. As soon as he came in the Lord told Samuel to anoint him, for he was the man.

An important lesson is given to us in this incident. The Lord does not judge man as man judges. It is not man's outward appearance that wins favor with Him, but it is the heart and the acts of his life.

Latter-day Saints are frequently deceived by men's outward appearance, and especially is this the case with young people who have not had experience in the world. A man comes in their midst who is genteel in his address, who is careful about his person, who is soft and insinuating in his manners, and they promptly think him a perfect gentleman, and they yield their confidence to him.

There have been hundreds of cases of this kind among our people, and many of our girls have found out, to their sorrow, that these advantages are not the evidences of goodness, but that very frequently men who are scoundrels have a fair exterior.

If a prophet of God, as Samuel was, could be impressed with the appearance of Eliab and think him a suitable man

for king, is it to be wondered at that others, who do not have his knowledge, are misled by the appearance of men?

There is, however, a spirit given unto us, as it was to Samuel, by which we may know whether our impressions are correct or not. Samuel was not deceived. He hearkened to the voice of the Lord. The Lord told him that Eliab was not the man, but when David came, he knew he was the one whom the Lord had chosen to be king.

Latter-day Saints, if they will let this spirit speak within them, can tell whether a man is a servant of God or not. There is a spirit of discernment, a gift the Lord has given to those who seek for it, by the aid of which they are able to see beneath the exterior, and to form a good idea of the hearts of the children of men with whom they are brought in contact. We should be careful about lending our confidence to strangers. They may make fine subjects, they may dress with care, they may be beautiful to look upon, but these are not reliable evidences that such persons are men of God.

MEXICAN CUSTOMS.

BY S. T. BOICE.

THINKING that perhaps a few lines from Manassah, Colorado, might prove interesting to the readers of the JUVENILE INSTRUCTOR, I endeavor to jot down a few items. We are living close neighbors to the Mexicans here.

I expect a great many of our young people who have been raised in Utah as I was, have never seen a Mexican, and would think it quite strange to see a Mexican woman with a large jar, which perhaps will hold four or five gallons, perched upon the top of her head, while her hands hang down by her side, and she walks along without any fear of its falling. In this way they carry large tubs, and almost anything which they wish to carry.

A person reading the Book of Mormon will find a very correct account of their style of building, which is always in a way to protect themselves from their enemies. The walls are built of thick, rough adobies, and smoothed over with thin mortar, which, when dry, looks just the color of the ground. The roofs are flat, the inside of the houses are always white-washed, and the floors are plastered, which makes them smooth and hard.

A Mexican woman, instead of having to scrub a plank floor, will get down on her knees and plaster her dirt floor as often as it becomes rough.

They are a simple, kind-hearted people. Most of them belong to the Catholic church.

The priest comes around now and then to preach, and the hat is passed around to receive all the money his listeners wish to put into it. It is more like a theatre to me to see the priest go through the manoeuvres of preaching and praying, than it is like a religious service.

Outside the place of worship are swarms of men constantly firing off guns, and anyone not used to them would be afraid of being shot.

There are no seats to sit upon in their churches, but each one going in kneels down upon the hard dirt floor, and so remains until he is tired. Then he sits down awhile to rest, and so on until meeting is out.

Many of us are deceived by fair appearances.

SWINE.

WHEN we tell our readers that the uncouth-looking creatures pictured in the engraving are nothing but hogs, they will probably remark that such hogs are very different in appearance to the well-known domestic animals of the same name, with which most children are familiar. What we see in the picture, however, are wild hogs in their native haunts; such a scene as may still be occasionally met with in some parts of Europe and in India.

The hog, it is supposed in its domestic state, has been known to the human race since very early times, for a commandment of the Lord through Moses, referred to the flesh of swine as unclean and unfit for food.

It seems perfectly reasonable that in warm countries, the flesh of this animal should be unwholesome, because of the great amount of fat and consequent heat attending it. Hence we find its use forbidden to the Israelites by the Mosaic law, and later to the Mohammedans by their Koran.

Even in colder climes our readers will have noticed, if they read the newspapers, that quite an excitement has been caused by the alarm over diseased pork. Especially is this the case with regard to the American product. European powers uniting in placing a restriction upon its importation into their dominions.

The eating of impure swine flesh causes the growth of a little worm called *trichina*, which grows and eats into the muscles and vital parts of the pork-consumer, causing great pain and suffering, and finally death. There may be much exaggeration in the reports published, but there must certainly be some truth, and it would be better and safer to get along without eating such food. If, however, the use of pork is found necessary, how much better as a matter of health, as well as of economy, to raise our own hogs!

The disease is said to be caused in the pork by filthy food and improper treatment of the growing animal, but upon this point there is much difference of opinion among those who have made the subject a study.

But our picture refers to the wild hogs, whereas we are discoursing upon the animal bred and butchered for the market. The flesh of the former is, though occasionally strong, usually of fine flavor, rich and juicy.

The hunting of the wild boar is a favorite and somewhat

dangerous amusement still practiced to some extent by the young princes and aristocrats of Germany, and by army officers and travelers in India. The sport is called pig sticking. The hunters, armed with long spears, and mounted on fleet horses, are put on the track of the game by trained dogs which follow the scent with surprising accuracy.

The chase is sometimes kept up for several miles, for the boar is a good runner, and when finally brought to bay, the terrified animal turns savagely on his pursuers and dies fighting desperately. To have a dog or two killed only increases the pleasure of the hunters, but instances are frequent where men themselves have met their death by being torn and gnashed to pieces by the infuriated beast.

The females and young usually travel about in herds, while the old males go alone.

Though naturally of an unoffensive and cowardly nature, the wild boar will, as we



have shown, fight bravely when he is compelled to.

Wolves, which in the forests of Germany are ferocious and bloodthirsty, are often vanquished in encounters with the hog, and when a number of the latter are attacked by a pack of their ravenous enemies, they display considerable sagacity in presenting a formidable front to their assailants, the younger animals being placed in the rear, where they are most secure from harm.

LETTERS TO THE LITTLE GIRLS.

DEAR LITTLE GIRLS:—Since I wrote to you last the lilacs have bloomed, and the pink and white apple blossoms have fluttered in the breeze, and made the air sweet with their delicate perfume.

I would like to write you a long letter of the many beautiful and charming delights of springtime, but I must be brief. The birds are now singing sweet choruses of unwritten music, and the heavy odor of the locust flowers is wafted through the open window, and all nature tells us that spring has come again.

This lovely season, so fresh with promise, is like your childhood. Are you, like the buds of spring, making rapid progress in those things which will make your lives happy?

We expect great things of our little girls. We want to see them neat and orderly; much depends on these habits. Think how pleasant a tidy home is, where all things are in order! A happy home where good order is observed, is the nearest to heaven of any place on earth.

Little girls, learn to love your homes so much that you will strive to make them happy ones, that the spirit of peace and contentment may abide in them.

There is much you can do to make home-life bright and joyous. Plant a few flower seeds of several varieties, and take care of them yourselves.

Morning-glories grow easily, and are very pretty. Plant them under the windows, fasten a piece of string to some high place, and you will see how heavily the blossoms will cluster on this fragile little vine. Get up early in the beautiful summer mornings and look at these glory-flowers, before the sun has kissed them. Some day I will write you a very few pretty verses about morning glories.

There is a charm about flowers which has a good influence upon one's nature, and we should cultivate a love for everything which makes us purer and better.

Every father will surely give his dear little daughter a flower-bed or a few flower pots, and you will soon grow to like the work.

In pulling up the weeds that your plants may have a chance to grow, you may think how your mother strives to root out the evils from your heart, that the good seed she has planted therein may have room to develop.

Would you not enjoy getting up early, and gathering some fresh flowers of your own for the breakfast table? The food tastes ever so much better when there are a few sweet flowers to grace the table; they bring fine thoughts and holy feelings.

"Bring flowers to crown the cup and lute,
Bring flowers—the bride is near;
Bring flowers to sooth the captive's cell,
Bring flowers to strew the bier."

Sick people, who cannot run about as you can in the gardens and fields, like very much to have a few flowers brought to them; and it is very nice in little girls to think of the sick, and try to comfort them.

To be gentle and tender is a part of the nature of these "little women." Think how many things you can do to make others feel happy, and how greatly the enjoyment of your parents depends upon you! The most beautiful adornment of a home is children, with smiling faces, kind words and sweet voices. Children's faces are much prettier than handsome pictures on the walls.

There are so many pretty things in nature, and so many useful lessons to be learned from them, that we cannot help seeing the hand of God in all His works.

Remember, dear little girls, what I have said about flowers, and when you have some in bloom, make a bouquet for some dear old lady who has none, and who cannot go to the hills for wild flowers.

"God might have made the earth bring forth
Enough for great and small;
The oak tree and the cedar tree
Without a flower at all;
He might have made enough—enough
For every want of ours,
For luxury, medicine and toil,
And yet have made no flowers."

AUNT EM.

PUNCTUALITY.

SOME one defines punctuality to be "fifteen minutes before the time." At any rate, it is not one minute after the time.

I must tell you an anecdote of the first Marquis of Abercorn: He invited a number of friends to dinner. The hour for dinner was five, and all those invited knew it, of course. Well, the hour arrived and but one of the guests had come. Down sat the marquis and this one guest to the table. The marquis was punctual, if only one of the others was. By and by another guest dropped in, and was very much mortified to find dinner being eaten. And one by one the rest came, and were likewise mortified. But the marquis had taught them all a good lesson, and I venture to say that the next time they were invited none of them got in to the coffee only, but were on hand for soup. General Washington was so very punctual that on one occasion, some friends who were expecting him at a certain hour, on finding that he had not arrived, all concluded that their watches must have got wrong; and sure enough they had, for Washington soon came, and was not a minute late. No doubt his habits of punctuality helped to make him the great man that he was. I knew a clergyman who once threw himself into the Mississippi River and swam eighteen miles down stream to keep an appointment for afternoon services. I traveled through the upper Mississippi region shortly after, and for hundreds of miles from the place where he lived, out toward the border, I heard of his great feat. The border men respected such a man, and called him "the minister who made the big swim."

Nor is any one too young to begin the cultivation of punctuality. The boy who is on time at school, on time in class, on time when sent on an errand, and so on, is apt to be the punctual business or professional man. The habit of promptness is likely to cling all through life.

Some persons, on the contrary, go all through life in a slipshod, down-at-the-heel way, and never prosper. They get to a wedding as people are coming off. They are late at church; don't meet their notes, go to protest, and are in trouble generally.

Washington's way was the best. The Marquis of Abercorn was in the right. That Mississippi clergyman did nobly. And these three are good examples for our boys and girls to follow. Never be behind time, and, if you can, be a little ahead of it, and you will never repent of the habit of punctuality.—*Golden Days*.

CUT your coat according to your cloth.

OUR PRESENT DUTIES.

BY S. F. D.

DO the young people of the Latter-day Saints ever reflect upon sayings of the Lord, in a manner to bring themselves to a realizing sense of the importance of the present moment? Do they ever stop and think what are the duties of the hour? If they do, it must end in the conclusion that the present is an epoch of as great consequence as any the world has witnessed since the beginning of this stage of its existence.

Light has come into the world and has been rejected of it. And now the time spoken of by the prophets when "Satan should have great power over the hearts of the children of men," and will "lead away if possible the very elect," when "all things that can be shaken will be shaken," is at hand. The time has come for those few who have received the truth in their hearts and have covenanted in the waters of baptism to serve God, to be tried and show who can be swerved from the path of rectitude.

When our blessed Savior established His Church upon the earth in the meridian of time, the Lord suffered that evil should come into the world to tempt all according to the light which they had received. As had been foretold by the prophets long before, it finally overcame the light, and, the authority of God to minister in ordinances of the gospel having been taken from the earth, the powers of darkness obtained full sway in the world. But in the last days all things are to be gathered into one. The keys of all former dispensations are concentrated in the dispensation of the fullness of times. Not only has all the authority that was ever conferred upon man, been restored, but more fully has the future destiny of mankind, and the nature of the glory to which obedience to the word of God will lead, been announced, than at any time before. At least, we have no account of these having been taught before; for, though the ancient prophets may have understood these things, they were not taught openly to the children of Israel, because of their unwillingness to receive the higher law. In this day the Lord has chosen to reveal the higher order of things, and in proportion to the amount of light which has come into the world, will the powers of darkness be manifest over the minds of those who reject His word; and those also who, having once received the truth suffer themselves to become careless and neglectful of their duties and who do not search diligently for understanding in the things of God in a manner to rightly value their opportunities and have the good spirit continually with them.

Many of us are neglectful of even those commandments which are the most directly applicable to us at the present time. To illustrate, I will mention one which will be the more easily understood by our little readers:

About forty eight years ago the Lord gave His Saints "A Word of Wisdom." It was "given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

Children, turn to the 321 page of the Doctrine and Covenants (new edition), and read carefully what the Lord says we should use, and what is not good for man. You can see that this great revelation given for "the temporal salvation of all Saints," though given to our fathers and taught to us all our lives, is still disregarded by many who call themselves Saints.

If you have been addicted to the use of strong drink, cease to touch, taste or handle it, as it is the most pernicious soul

and body destroying habit that exists among us. If you have become habituated to the use of a weed which is good only for sick cattle, leave it off, and eat and drink nothing but that which was intended by an All-wise Creator for the use of those who are, or who aspire to become, men.

But, one of our little readers may ask: "Why is it more important that this should be observed now than at any other time in the history of the world?"

It is because the Lord says that "evils and designs which do and will exist in the hearts of conspiring men in the last days." And He warns and forewarns us to cease to use these things; for not only will the articles which we are forbidden to use be mixed with other cheaper and more injurious substances, for the object of money-making, but they will be drugged and poisoned for the express purpose of doing bodily injury to the Latter-day Saints.

There are also great calamities coming upon the world. pestilential diseases which will baffle the skill of the most learned physician, and can only be averted by strict obedience to the word and will of the Lord.

The question now lies before us: Can those of us who practice the sins and follies of the world, both against morality and the fixed laws of health, after having received the light of the gospel, expect to escape the desolating scourges which God has decreed shall come upon the earth? As He has said that judgements will begin at His house, we may infer that an element will exist there which will not be exempt from the results of His displeasure.

The importance of keeping the Word of Wisdom should not be underestimated, because it relates merely to temporal matters, as there is a very close connection between things temporal and things spiritual; for the Lord says that if we are not equal in earthly things we cannot become equal in obtaining heavenly things. For instance, if we waste our time and means in the pursuit of idle, useless pleasures, and destroy health and vitality in the indulgence of perverted tastes, how can we accomplish the works designed for us to do by the Creator, who says that it requires a constant labor to serve Him acceptably, and for the performance of which the highest blessings of heaven are promised.

ONCE upon a time, an Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the injunction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone, and with trembling haste unlocked the treasure, and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Fearful with disappointment, she did not at first see a slip of parchment containing these words: "DEAR PRINCESS: May you learn from this a lesson for your life. This trinket, when enclosed, had upon it only a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surrounding. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society and a source of true pleasure to yourself and your friends.

APES AND PEACOCKS.

A DIALOGUE, FOR TEACHER AND PUPIL.

BY HENRY SAVAGE.

TEACHER.—Good morning! I am glad to see you with us, John. You seem to have something to communicate to me this morning. What is it? Have you made some discovery?

JOHN.—I have been reading the 1st Book of Kings, 10th chapter, 22nd verse. Can you throw any light on the subject? It reads "apes and peacocks."

TEACHER.—Let us examine it a little and see, the context.

JOHN.—Oh, the context is about Solomon's ships, that used to go a great distance to trade, and they brought back gold, silver, ivory, apes and peacocks. I can understand well enough the use they made of the gold, silver and ivory: they went to beautify the temple and make it glorious.

TEACHER.—Don't you know they have a museum in Salt Lake City, where they are gathering together everything that is curious and wonderful in nature, in art, and in science, to instruct the young and old?

JOHN.—I have heard of it, but have not seen it.

TEACHER.—Well, when you go to Salt Lake City, visit the museum by all means; you will learn much.

JOHN.—Am I to infer from this that it was for the same purpose that Solomon brought curiosities from abroad, to teach the Jews?

TEACHER.—Solomon, at that time was blessed with the wisdom of God. He had an object in view in bringing those things there: "To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning..... And fools hate knowledge."* These were Solomon's views when he was inspired by the Lord.

JOHN.—What could he teach the Jews by the peacock?

TEACHER.—The vanity of pride. The Jews were a proud people; they painted their faces like the surrounding nations, and used many things which the Lord had forbidden; at least many of them did. Hence we read of the prophets rebuking them for it. You remember the words of our Lord concerning the lilies of the field? "Solomon in all his glory was not arrayed like one of these." Why? The lily is natural, as God made it, which is beautiful enough. God made man in his own image and likeness, a perfect being, which is glory enough; but man sought out many inventions.

JOHN.—So you think man or woman is best when clean and decent, without any ornaments or embellishments to lead to pride.

TEACHER.—Think! why let me call your attention to the 3rd chapter of Isaiah, a prophet who lived in Jerusalem but a short time after Solomon. (Reads, commencing with the 16th verse).

Now you see how the Lord looks upon our paint, pride and vanity. Paint as we may, we cannot make ourselves as beautiful as the lily or the peacock's tail; but we can learn to adorn ourselves with a meek, quiet spirit, and not be proud like the peacock, strutting about as if we think there is no one else in the world so fine.

JOHN.—It certainly is very foolish, more especially as it says "Pride goeth before destruction;" but what about the apes? Could the Jews learn anything from them?

TEACHER.—We can learn from every thing. The ape is an imitative animal, that does a great many things which he sees man do. You have heard of the large monkey, on ship-board, seizing the small one and painting it all over while the men were at dinner, probably?

JOHN.—Yes, and that reminds me how mischievous and silly men and boys sometimes are in destroying other people's property.

TEACHER.—You must remember that in the days of the prophets the people did not have books to study as we have in this age; they were taught orally, or by word of mouth, and by types and figures, to make an impression on the mind. The fathers taught their sons, the mothers their daughters; hence, the traditions handed down from generation to generation.

JOHN.—But did not the prophets write the word of the Lord?

TEACHER.—There were scribes in those days, whose business it was, when a prophet said "Thus saith the Lord," to write it down in their language; and so particular were they about the word of the Lord that they noted down the number of words in each prophecy, that there might be nothing added to or taken from it. These prophecies, with the law of Moses, were deposited in the temple, in charge of the priest, where the people might go and read them, as Jesus Christ did. ‡

JOHN.—Yes, I remember the Jews were told to teach their children the commandments of the Lord and what he had done for Israel. While the people were serving the Lord they did so; but, when they failed to live their religion and went into darkness, they brought down the judgment of God upon them; hence, we find the Jews all over the world to-day.

TEACHER.—Have you anything more to be explained.

JOHN.—Well, really, there are many things I should like to know. I am often asked questions, and I should like to know how to answer them intelligently. There is a great deal said in our day about nature and science, and the development of man from the inferior animals, such as the monkey or ape. I believe they call it "evolution."

TEACHER.—It is certainly strange that men will believe anything rather than the word of the Lord. Any spurious and foolish doctrine will gain followers. It is ridiculous, but it will always be so, I suppose, till Christ shall come.

JOHN.—Yet we are told in the Bible that God made man in His own image and likeness, and that Jesus Christ was the express image of His person, and that He is our elder Brother, and we are like Him.

TEACHER.—That is not all there is in this question. The beast answers the end for which it was created; man will answer his if he will keep the commandments of God. But there is a great difference in the anatomy of the ape and that of a man—in the formation of the skull, the jaws, the teeth, the legs and the arms.

JOHN.—Yes I have read in natural history that man holds the foremost place in the order of creation, and that his intelligence surpasses their instinct by far.

TEACHER.—Yes, it is the spirit within man, which emanates from God, that is intelligent, that gives force to his reason and makes his face the index of his soul. That makes the difference. However low the human family may fall they can never fall so low as the beast, and the ape can never rise to man's estate; for God has drawn a line between them like the gulf between the rich man, Dives, and Lazarus.

JOHN.—Is there anything more? I want to be informed upon these subjects.

*—Proverbs i., 4, 5, 22.

†—Jeremiah ix., 30.

‡—Luke ix., 17.

TEACHER.—Yes, a great deal. Man, with his intelligence, can adapt himself to every clime—the burning sands of Africa, or the polar regions of the north; but take an ape to the extreme north, and he would die of cold. Man would put on warm clothing and kindle a fire. The ape's instinct teaches him nothing about clothing, or how to make a fire. After man has left the fire, he might come to the smoldering ashes to warm and moan and die, not having sense enough to gather up sticks to replenish the fire and retain the animal heat within him.

JOHN.—That seems strange, as I have heard they would throw sticks and stones at those who attacked them.

TEACHER.—You can hear a great deal that is not true. They would run sooner than fight, any day. But take the most degraded specimens of the human family, the Bushmen of South Africa, for instance, they can kindle a fire, make bows and arrows, with which to kill their prey, and distill a subtle fluid to destroy their enemies. Man can walk erect; the ape has to have support in some form to do so. Man has a language; the ape has not; and there are a great many things which might be mentioned to prove that the ape is a beast, the same to-day as when God created him, and will remain so; while man, by keeping the laws of God, may increase in knowledge, intelligence, purity and holiness, until he becomes like God.

JOHN.—How thankful we ought to be for the gospel, revealed in these the last days, and for prophets and apostles to teach us true principles to lead to eternal life!

TEACHER.—Yes, and for Sunday schools, and the word of the Lord in the Bible, Book of Mormon and Doctrine and Covenants, from which we can be taught without going to types and figures, as the Jews did in Solomon's day.

THE FIRST PATRIARCH.

ELDER William Hulme, writing from Talkville, Morgan Co. Ala., has the following to say upon a subject which requires a little explanation from us:

"In perusing the little work entitled, 'Leaves From my Journal,' page 94, I find it reads thus:

"We also have Patriarchs in our day, Father Joseph Smith, the father of the Prophet Joseph Smith, was the first Patriarch in the Church of Jesus Christ of Latter-day Saints."

"In reading the History of the Church, as published in the JUVENILE INSTRUCTOR, No. 6, Vol. 16, March 15, I find the following:

"In the fall of 1823, Father Young removed to Kirtland, Ohio, which was one of the gathering places of the Saints at that time. The next year he was ordained a Patriarch by the Prophet Joseph Smith, being the first man in this dispensation ordained to that office."

"From the understanding that I got in reading, they are both represented as being the first ordained to the office of Patriarch. Please excuse my ignorance, but I can't see it in any other light. I had always thought that Father Smith was the first Patriarch ordained."

The two statements quoted by Brother Hulme certainly appear rather contradictory, and we are glad that he has called our attention to them, that we may make the necessary explanation.

Had Brother Woodruff used the word *of* instead of *in*, both quotations would have been correct.

There are many Patriarchs in the Church of Jesus Christ of Latter-day Saints at the present time, but Brother John Smith is the only Patriarch of the whole Church. So, while

it is true that Father John Young was the first man in the Church ordained to the office of a Patriarch, Father Joseph Smith was the first Patriarch of the whole Church.

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,

May 12, 1881.

DEAR BOYS AND GIRLS:—In consequence of our correspondence having become so voluminous of late, and the space in the INSTRUCTOR to be devoted to such matters being limited, the editor has decided that it would be better to dispense with publishing your letters in detail, but suggests that I answer them through the paper as usual, and make such extracts from them as I may see fit.

I trust this will not have the effect of discouraging any one of you from writing, for there is no person who has your interest at heart more than Brother Cannon, and this change has been made with the best of feelings and motives.

I admit that it would have pleased me very much if I could have seen all the letters which I have received from you since the last were published, appear verbatim, as there were many good things in them; but I will carefully revise them, and reply to them in the next issue.

In the future when you write to me, please direct your letters to "Mrs. Hannah T. King, Salt Lake City," and not to the JUVENILE INSTRUCTOR Office.

Let us continue to communicate with each other, for I assure you I feel a deep interest in your welfare, and want to do you all the good I can.

My young friends, let me entreat you to cultivate your minds. There are many times in a woman's life when she is left alone; then if she has God as her friend, and a rich, cultivated mind of her own, I assure you, by a long experience, she has that which no mortal man has the ability to bestow upon her.

My young sisters, lay aside frivolity, and this inordinate love of frippery in dress. Be always neat and nice in your appearance. Youth is beauty, and when accompanied by the developed instincts of a true woman, it is indeed angelic.

Take the best model as your prototype, and if you cultivate your minds by reading, by study and mental exercise, you will soon be able to detect the true from the counterfeit in all things.

To my young brothers, I say: Lay aside at once all your foolish habits. You want to be great men some day; but let me tell you that unless you lay the foundation now, in your boyhood, you will never attain that *desideratum*.

Habits acquired in youth are powerful, whether for good or for evil. Acquire the power of self-denial; this alone will make you great. To be able to say: "I have conquered myself," is far greater than conquering in war and bloodshed, causing death and desolation.

Now, ponder my words. They contain a mighty lesson in their simple appeal. We call ourselves Saints; let us watch ourselves that it may not be said to us in the grand future, when the judgment is set, "Depart from me, I never knew you."

These are words of fearful import. God help you to do right is my prayer. Amen.

Your Friend,

HANNAH T. KING.

WE WANT TO SEE THE TEMPLE.

WORDS BY GEO. MANWARING.

MUSIC BY L. D. EDWARDS.

We want to see the temple. With towers ris - ing high— A house where Saints may gath - er, And
 Its spires ma - jest - ie pointing Un - to the clear blue sky—

richest bless - ings gain— Where Je - sus, our Re - deem - er, A dwelling may ob - tain.

We want to meet the Savior,
 And see Him face to face,
 When He shall come in glory
 Unto that holy place.

If we are true and faithful,
 We'll hear our Savior's voice—
 Receive a Father's blessing,
 And in His love rejoice.

DO NOT DESPAIR.

BY JAMES CRYSTAL.

Let this be your faith, when life's trials assail you,
 That God suits the back for the load it must bear,
 And measures the means, that the ends may avail you;
 So journey on manly, and do not despair.

The trees of the forest grow strong by resistance,
 The will power is strengthened by what it must dare,
 And the efforts that scorn the hand of assistance
 Win laurels the brightest—so do not despair.

The soldier is known when the fierce battle rages,
 The seaman, when tempest-tossed shreds fill the air;
 And the best deeds recorded on history's pages
 Were done with a struggle, so do not despair.

But think not, although it's thy province to conquer
 By firm self-reliance—a gem rich and rare—
 That thou canst be safe with no rudder or anchor—
 Trust God, then, for these, Saint, and do not despair.

The school teacher oft leaves his pupils to ponder
 Some intricate question, their minds to prepare;
 So the Master Divine, who is wiser and fonder,
 Gives something to test you, but do not despair.

If the problem He sends you is more than your reason
 Can grapple, He bids you approach him in prayer,
 His mercy will settle the question in season,
 So, brother, be tranquil, and do not despair.

THE answer to the Enigma published in No. 8 is PRO-MILL.
 We have received correct solutions from Louis J. Holther,
 Jr., Ogden; William G. Brewer, Heneferville; Christine
 Peterson, Anne Peterson, Huntsville; Matthew Noall, Joseph
 H. Haslam and James F. Smith, Salt Lake City.

ENIGMA.

BY J. B. BEAN.

My first is in word, but not in line;
 My second in write, but not in sign;
 My third is in haste, but not in hurry;
 My fourth is in trouble, always in worry;
 My fifth is in money, but not in gold;
 My sixth is in price, but never in sold;
 My seventh in darkness, clear out of sight;
 My eighth is in daytime, but not in night;
 My ninth is in tailor, also in tape;
 My tenth is in last, almost too late;
 My whole to you, I am willing to own,
 Is loved by us, and is widely known.
 Just read again, before you search
 For a leading member of our Church.

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